

EDITORIAL NOTES.

"Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they sight,
And stirre not on the heels of yesterday."

The facts elicited at the late Pan-Presbyterian Alliance meeting in Liverpool are not conforming to those who declare that Christianity is on the decline in the world. The statistics presented showed that there are more than 6,000,000 communicants and more than 51,000 congregations. There are nearly 4,000,000 scholars in the Sunday Schools. The annual income is more than forty millions of dollars. The Churches all over the world are restless and earnest in every good work.

Our non-Christian readers should understand that these statistics include only those persons who profess to lead a consistent Christian life. There are millions more who have been connected with the Presbyterian Churches of the world, most of whom were baptized in infancy and who regard themselves as Presbyterians in a nominal way. But these are not counted in the statistics above given. No man is entered upon the roll of any of these Churches until he profess himself penitent on account of his sins and declares his purpose hereafter to lead a godly life in obedience to the teachings of the Word of God.

The *Arge Messenger* has again undertaken to comfort its readers by a mathematical demonstration of the failure of Christian Missions. A writer "B. N." has undertaken to show how miserable the failure is of the various societies engaged in Missionary work in India. He begins with the Church Missionary Society and of its work, he quotes the following remarks by a certain Mr. Cohen based upon Reports of 1895-1900.

"The Church Missionary Society wastes first both in the amount of its expenditure and the number of its agents. For the year 1899-1900 these latter numbered 3,424 Europeans and natives, and there was sent out for their support £113,650 17s. 6d. These 3,424 agents baptized during the year 8,423 people.

Out of this number, however, 5,972 were children, and there is nothing in the report to indicate whether they are the children of existing Christians, of the adult converts, or simply children that have been baptized with their parents. . . . The baptism of children in any case can hardly rank as a serious performance; and if we put those on one side we get a balance of 2445 adult baptisms as the work of 3,424 agents for an entire year. This is not a very striking ef-

fect of the work of so large an army, but even this result has to be discounted. The report for the previous year returned the number of communicants at 33,894. Adding to this number the 8,423 adults and children for 1899-1900, the number should now stand at 42,317, whereas the actual number is only 35,640. This registers a decrease in one direction of 6,677 against an increase in another of 8,423, and leaves a net gain of 1,746 as the fruits of 3,424 people working for a year, and receiving from home over £113,000."

If instead of taking one year's work we take three or four, the results are poorer still. Comparing the report for 1900 with that for 1896, we note that the total increase of communicants only numbers 2,631, which instead of giving us even 1,816 just about halves the number, or 918 per year; or in round figures, each convert represents an expenditure of £110 of English money, and the year's labor of four missionaries, and these latter backed up by numerous charitable agencies, such as schools, dispensaries, etc."

How cheerful for the missionaries?"

These statements of a writer, whose name suggests a Jewish origin and in any case a man who has no sympathy with Christianity and its Master, are relied upon by "B. N." as statements of fact. One would have thought that a man so thoroughly persuaded that Christian missions are a failure would not have spent so much gray matter in the effort to demonstrate the fact, especially in the presence of a disinterested audience!

But, assuming in general the correctness of his facts as here stated, we are unable to draw the same conclusions.

1. We note that the critic whom he quotes misrepresents the Mission reported in his effort to discredit Mission statistics. He says "the report of the previous year returned the number of communicants at 33,894. Adding to this number the 8,423 adults and children for 1899-1900 the number should now stand at 42,317, whereas the actual number is only 35,640." The critic here adds to communicants a lump sum of 8423 adults and children in order to get his figure 42,317, whereas if he had considered that the children and probably many of the baptized adults were not communicants, he would have found that the missionary reporter was strictly within the limits of truth when he gave 35,640 as the correct number of communicants. The net gain for the year was 1836 communicants. The Christian community was however, increased by a sum total of 8,423 this being, presumably, a net gain, after discounting for deaths and withdrawals.

2. Again, the critic and his adviser "B. N." entirely overlook the various agencies employed by the Church Missionary Society and fix their eyes upon two sets of figures: converts so many and expenses so many. Of course any truly Christian contributor would be satisfied with even

such a return, because Christians have first of all regard for the Saviour's command, "Go ye into all the world and preach my gospel."

But the fact that 3428 missionaries were at work in India for one year at a net expense of £118,630-17-6 will assure any man acquainted with mission work that we must add the following results to make the reports complete: (a) Thousands of young men and women, boys and girls were being educated in schools and colleges scattered all over India from Peshawar to Calcutta. (b) Thousands of people in city and village were being instructed in regard to the fundamental principles of religion and morality; (c) Millions of pages of Christian literature, books, pamphlets, tracts, newspapers, &c were written, published and scattered abroad among the people; (d) Many of these missionaries gave themselves to the Christian work of ministering to the sick and the dying. Some of them gave their lives in their efforts to save life in the fatal famine and scourge of plague. *Does this count for nothing?* (e) Many of them were engaged in the care of the Churches for both European and Indian congregations.

But why say more? Surely any man of common sense, who will take in this comprehensive view of mission work, will see that any such comparison as that of Mr. Cohen is absolutely misleading.

The missionaries are not boasting, nor are they despairing. They are "cheerful" but their hope is not in the statistics or the number of converts, but in the promise of Him who has said, "Lo, I am with you always even unto the end of the world."

The statement of the editor of the *Arya Messenger* based upon the statement of "a native Christian lady" published in the *Tribune*, is equally wide of the mark with that of "B. N." noted above, the complaints of some Indian Christians against the "white Christians" when once fairly considered prove themselves to be unreasonable. Wherever just, it will be found that they are greatly exaggerated and frequently they are imaginary. We know some of these disgruntled Christians and we know that their complaints are either based upon the conduct of some one or two individuals, or more commonly upon the fact that, because of their own incompetence, intemperance, or other unchristian conduct, they have been discredited for mission service. Some of them have gone the round of India Missions and have everywhere abused the confidence reposed in them or outraged the kindness bestowed upon them. Many of them have been suspended and some even excommunicated from the Christian Church. They are in evil repute not only with "white Christians" but with Indian Christians as well.

We admit that the "white Christians" in India are by

no means without fault. If by "white Christians" Europeans in general be meant, then we protest that the impositions of the *Arya Messenger* are unfair to "white Christians."—as unfair as that the filthy habits of Khatiya Aiyas should be predicated of Aryas in general. Nevertheless many Europeans, who are real Christians fail to treat their Indian brothers aright. This is by reason of their ignorance of the life and character of their Indian brethren, or perhaps by a prejudice against "the natives," a very bad trait, but no worse than the innate prejudice of the caste people of India against the outcaste peoples; or, may we not truly say also, their European neighbours? *But in no case will it do to make sweeping charges.* It is still true that there is a strong feeling of affection and mutual sympathy between Europeans and Indian Christians. It is absolutely false to say with the *Arya Messenger*, "No doubt a native, embracing the Christian religion finds himself in a very awkward position. The European community extends no sympathy to him; while the community he abdicates withholds it altogether from him." Such a statement presumes that the convert is a fool—a man, who has been seeking "a few shivers" and perhaps admittance into European society, and yet a man who has not sense enough to see that with such a purpose he would justly merit the contempt of both Christians and non-Christians. It is simply amazing that men of intelligence like the *Arya Editor* cannot, even at this late date, give the average convert credit with sincerity in his acceptance of Christianity *for its own sake.* The average convert only accepts Christianity after a long and careful consideration and after being deterred by the warnings and even threatenings of his former co-religionists. Such a man enters the Christian Church with the fullest sympathy of his Christian brethren, whether European or Indian. The only 'convert' that is "more miserable than the bird in borrowed feathers" is the imposter, who embraces the Christian religion for loaves and fishes, such an one will soon observe that he is "persecuted" and "thrown overboard." Christian missionaries do not bribe men to become Christians. They do however help the needy and this kind of help is not bestowed wholly upon Christians. When a man has been disowned and cast out of his home, because he has become a Christian, he will receive help but usually in a form where he can earn an honest living and so preserve his self-respect. The *Arya Messenger* will describe the case of the insincere and hypocritical man who tries to make merchandise of a Christian profession. We are willing to believe that such a man would fare no better if he were to become a member of the *Arya Somaj*.

The Primitive Ideal of the Hindus.

The *Rigveda* is a unique book. There is no other collection of poetry in the whole world that gives us a photographic picture of an interesting people at such an early stage of thought, civilization and religion. The book is not primitive in the sense of being a picture of the Aryan people at the very beginning of its existence: clearly, a great deal of progress, both in the arts of life and in religious thought, must have preceded the time when the hymns were composed. It is primitive only in the sense of representing an earlier stage than any other similar work. In consequence, the interest the *Rigveda* excites in the minds of scholars and thinkers is very very great. The work is as priceless to the student of Grammar and to the student of Anthropology as it is to student of Religion. Whatever may have been the cause, the facts stand out clear, that the Aryan race which invaded India created a literature of a high order at an earlier period of their development than any other race on the face of the earth.

We are here, however, interested in the *Rigveda* only as an expression of the religious life of the race that produced it. We shall lay aside all questions touching on Philology, Anthropology and History, and shall confine ourselves to the grand question, What did the men of *Rigveda* times believe, and how did they express their beliefs? To answer this question fully would require a large treatise; for almost every great movement which has since appeared in Hinduism has at least its first beginnings in the *Rigveda*. Here, however, we shall not touch those movements of thought or modes of worship, which in the Hymns are still in their infancy, but shall confine ourselves to the main stream of belief and worship. Nor shall we attempt to deal with those institutions and doctrines which form a large part of present-day Hinduism, and which stand out in most remarkable contrast to the thought of the *Rigveda*, viz., Transmigration, Caste, Temples and Idols. The ideas, which, in the long run, gave birth to these, can be traced in the faintest possible way in the *Rigveda*, if they are found there at all.

The main characteristic of the religion of the *Rigveda* is the worship of the thirty-three gods, subdivided into three groups of eleven each, the divinities of the bright heaven; the gods of the air, and the gods of the earth. Indra, Agni, and Soma seem to have been the most prominent of these gods; for the vast majority of the hymns are in honour of these three. The book is almost altogether religious. There are a few secular hymns, but they are very few. Practically the whole collection consists of hymns to the gods. Each hymn is at once praise and prayer; and each hymn seems to have been written to be used at a sacrifice. This is by far the most prominent feature of this great collection of poems. Each hymn is at once an ascription of praise and a prayerful cry, and is meant to be sung as an accompaniment to a sacrifice; for to the minds of the forefathers of the people of India it was clear that a sacrifice had to be offered along with every prayer. The prayers fall into three groups, the first and by far the most numerous group being prayers for material prosperity, for cows and horses and harvests, for children and servants and success in war, the second being prayers for forgiveness, usually addressed to the god Varuna, but sometimes to Indra, the third being prayers for immortality. The commonest sacrifice in these days was the *soma* sacrifice. In fact, there are some modern scholars who believe that every hymn was written originally for a *soma* sacrifice. Whether that be true or not, it is clear that the offering of this exhilarating intoxicant to the gods

formed a very large part of the ritual of those days. Then there was the fire sacrifice, in which usually *ghee* was offered, but also various kinds of grain and other kinds of food. Animals were frequently sacrificed also, especially cows. They were sacrificed to the gods, but the greater part of the body of the animal was eaten by the worshippers. Such, in brief, was the worship of the ancient Aryans who produced the *Rigveda*.

The Inquirer.

WHY WAS I MADE? WHAT AM I LIVING FOR?

I am a living being. I did not make myself. Who made me? Why was I made? What am I living for? These are important questions which should be asked by every one.

When we see a bridge, a boat, or a watch, we know that it was made for a particular purpose. If we saw anything that had been formed with great care, though we should not be able to tell its particular use, we should nevertheless be quite sure that it was intended for some purpose. Men do not spend time and labour aimlessly.

Now in all these examples the object or design may be called the *end*, which the different labourers have in view. The end of the watchmaker is to make a watch, and the watch has an end. It is to tell the time of the day correctly. If it does not do this, then it does not answer the end—the purpose for which it was made.

Two or more ends may be accomplished by the same means; but there is generally a *chief* end.

To know what is the *chief* end of our life is an inquiry of the utmost importance. Why have I a place in this world? He who gave me being had a purpose. He who made me a man and not a brute, a living soul and not a senseless stone, had a special purpose. What is that purpose? And how may it be accomplished? It is our *duty* to make this inquiry. We are here in this world only for a short time, and we should not go out of it without answering the end for which we came into it.

We may easily know that God did not send us into the world merely to eat, sleep, and work. Animals do this, but God, by giving us mind and reason, clearly teaches us that we are intended for nobler ends.

J. S. Mill thus describes the usual aim of the world over:

"One of the commonest types of character among us is that of a man all whose activities are self-regarding; who has no higher purpose in life than to enrich or raise in the world himself and his family; who never dreams of seeking the good of his fellow-creatures or of his country as habitual object."

We should seek to maintain ourselves and our families in a mode becoming our position; but this must not be our *chief* aim, to which nobler ends are to be sacrificed.

Our great object in life ought to be one which can with certainty be obtained, and which will make us as happy as we can be, both here and hereafter. Is there such an object? Yes, it is to try to be like the one true God, and to seek to please Him in all things.

The Bible sums up God's character in the following few words: "Thou art good and dost good." This is our pattern, and we follow our chief end in life only so far as it is followed.

The first step is to be good. Alas! we are not so by nature. Instead of wishing to please God, we seek to please ourselves, or, it may be, we break His commands to please our relations. God is often not in all our thoughts.

Suppose a child has been disobedient to a good and loving father, what is his first duty when he sees how wrong his conduct has been? He should go to him, acknowledging his sin, and begging pardon. This is what we should do to our heavenly Father.

We should go to God in prayer, confessing our sins, asking pardon in the name of the Lord Jesus Christ, pleading, at the same time, that He would give us His Holy Spirit to purify our hearts and make us like Himself.

Our first object should be to seek to have our character conformed

to the moral character of God; to have our will one with His; to be able to say always, "Lord, what wilt Thou have me to do?" to have our souls, as it were, temples in which He dwells, and to have every faculty under His influence.

Our next purpose should be—*to be good*. We should seek to be fellow-workers with God in trying to make all around us better and happier. Some can do more than others, but all can do something.

Our own conduct is of the first importance. People think more of what we do than of what we say. Still, our words also tell for good or evil, and may bear fruit for many generations.

The following are some of the ways in which good may be done by the reader:

Try to promote the *Hygiene* of the town in which you live. For this cleanliness is the chief agency. Filth is the mother of sickness. The ravages of the plague threaten to continue in India, because the people, in their ignorance, oppose the measures by which it might be stamped out. Let your own house be a model of cleanliness, and when plague threatens, encourage plague inoculation. A supply of good water is one of the best means of guarding against cholera, and vaccination is a preservation against small pox. Dispensaries and hospitals should be encouraged.

Sexual Reform should receive attention. In this respect from the education is of the greatest importance. Without it India is like a bird trying to fly with one wing. Instead of the few castes being treated with injustice and cruelty, the "brotherhood of man" should be acknowledged. Early marriage should be discouraged, and the wrongs of widows should be redressed. Indiscriminate charity fosters idleness and vice, but the helpless poor should receive attention. The tendency to run into debt should be checked, and keeping a savings bank account advocated. The anti-market movement and temperance reform should be supported.

Reading rooms and the delivery of lectures should be encouraged.

Religious Reform is the best means of promoting the welfare of India: all other reforms would follow in its train. Hinduism has allowed the lower classes of India to remain dumb, worshippers and idolaters for thousands of years without any attempt to save them. Christianity, on the other hand, teaches an opposite course. Success has already attended some of its efforts. There are many thousands in South India whose religion formerly consisted in bloody sacrifices to evil spirits and midnight dances, who now reverently worship the one true God like English Christians.

Let the reader refuse to take part in idolatrous ceremonies to please even his dearest relatives.

Why should we seek to be like God and try to please Him in all things? Two main reasons may be mentioned:—

1. *It is our duty*.—God has the highest possible right over us. He is our Father; He made us and not we ourselves. We are dependent on Him every moment for life, breath, and all things. God is infinitely worthy of the love, admiration, and gratitude of all His creatures. He has therefore every claim upon us.

2. *It is for our own happiness*.—God's own happiness is unexpressed. In His presence there is fulness of joy for evermore. If we become like Him, we, as it were, drink of the river of His pleasure. In the Hindu world absorption, consciousness is lost; and so with the happiness which Christianity offers, and it is eternal.

We may try to be rich, yet die poor; we may aim at gaining some appointment, but fail. Not so, if we sincerely try to be like God and thus fulfil the chief end of our being. We may die in a low position as well as in a high one; in sickness or health, during a short life as well as during a long one.

"Close, for this day when you will come."

THE LIFE WORTH LIVING.

THAT life is scarce worth living
Which knows no lofty aim;
Which has no end but pleasure,
Nor owns stem Duty's claim.
When hands are grasping only
For what this world can give
And feet seek easy pathways,
'Tis a poor thing to live.
That life is not worth living
Which leads the weak astray,
When hands work only evil,
When lips have ceased to pray;
When years of wasted talents
These fearful reeds give;
With God and truth forsaken,
'Tis a sad thing to live.
That life is well worth living,
Filled up with noble deeds,
When eyes are busy watching
To see a brother's needs;
When feet run on God's errands,
And hands will help our give;
When lips speak words of kindness,
It is a joy to live.—*Richard*

FROM JAPAN.

Tokyo, Japan, May 30, 1904.

Editors Herald and Presbyter: I enclose an interview which I recently had with the Prime Minister of Japan, Count Katsura. He expressed a particular wish that it might appear as widely as possible in the religious press. His reason, of course, is to make sure that the Christian people in the United States will have what he says brought to their notice.

William Imbrie.

The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years; and its sympathy with the nation in the present crisis of its history is most grateful. There are things which Japan will not forget. I notice however occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps after all Japan is not quite what she is said to be; and at least an apprehension, in case she should attain to a position of leadership in Eastern Asia, that her influence might be exercised in ways injurious to the rights and interests of Western nations and in particular to the extension of the Christian religion.

I am sure that if only the course of events be allowed to proceed without needless irritation, all such fears will prove to have been wholly unfounded.

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan; and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in a position which she cannot break. Regarding this also there can be no delay. Therefore I say that the object of the war is the security of the empire and the permanent peace of the East. To this I may add that the situation is not a new one. The position of Japan is closely analogous to that of ancient Greece in her contest with Persia; a contest for the security of Greece and the permanent peace of Europe. Japan is Greece and Russia is Persia.

The argument against Japan is sometimes put in this form: Russia stands for Christianity, and Japan stands for Buddhism.

The truth is that Japan stands for religious freedom. This is the principle embodied in her Constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other; as freely as such a thing might be done in the United States and without attracting such, if any, more attention. There are numerous Christian newspapers

and magazines, which obtain their licenses precisely as other newspapers and magazines; and as a matter of course, Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases Associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These associations are allowed to own and manage land, buildings and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence. It should be added also that they are incorporated under the Article in the Civil Code which provides for the incorporation of associations founded for "purposes beneficial to the public;" and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist and other American missionaries all have such associations. In passing it may perhaps be worth while to ask the question, "How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know, but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the Universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts potent to all; and therefore I repeat what I have already said: That Japan stands for religious freedom.

But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a constitution; though there are nations which belong geographically to the West in which a constitution is not regarded as advisable. Japan has a constitution which provides for an Upper and a Lower House, through which the will of the people finds expression.

Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that possibility shall be hers, of one thing the world may be sure: She will not willingly retrace her own steps; and she will at least endeavor to persuade the East to do what she has done herself, and what she is trying to do more perfectly.

The object of the war then, on the part of Japan, is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce of civilization of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply Japan asks for a fair hearing.

Presbytery & Herald.

TRUST ONE ANOTHER.

Look into your brother's eye, man,

And bid him read your own,

One-half the strife of human life

Is born of guile alone!

Deceit creates full half our hates,

And half our love it slays,

Look into each other's eyes, men,

And meet each other's gaze.

Pardon your brother's faults, man,

And ask that he forgive,

Could heaven sin no pardon win,

No mortal soul might live,

No need of heaven, where none forgiven

For none could reach its doors,

Pardon your brother's faults, man,

And bid him pardon yours.

Feel for your brother's grief, man,

No heart is safe from woe,

Though lip and eye full oft deny

The sorrowing weight below,

A gentle smile, a pitying smile,

May sweetest labor impart;

Feel your brother's grief, man,

And you may win his heart.

Stand by your brother's side, man,

And bid him clasp your hand,

To him be just, and yield the trust

That you from him demand.

How simply wise with soul and eyes,

To trust and still be true—

Do to those we love, men,

What we would have them do.

—The Samaritan.

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